

Cor concussum & Contritum :
O R,
A PRESENT
F O R
J E H O V A ;
Shewing

The { Nature, } of a broken { And also the Marks to know,
{ Excellency, } Heart ; { and Means to procure a Bro-
{ Acts, } { ken and Contrite Heart.

By *George Willington*, Preacher of God's Word,
Formerly at *Bristol*, now of *St. Georges* in the
County of *Summerset*.

PSAL. 34. 18.

*The Lord is nigh unto all them that are of a Broken Heart :
And saveth such as are of a Contrite Spirit.*

*The Spirit of God delights to dwell in the Heart of the Hum-
ble Man. Erasm.*

Humilitas animi Sublimitas Christiani.

L O N D O N,
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To my Endeared Kinsman
WALDIE WILLINGTON,
of Hurly-Hall at Kingsbury, in the
County of Warwick Esq;

SIR,



Edications are in Our
Times so frequent, that
it's now accounted ei-
ther Presumption, or
Singurity to appear in
Print without it: Your
Name is here prefixed,
not only that Custom
necessitates me thereto, but because an Op-
portunity is given me to tell the Present, and
Future Ages, how much I Love and Ho-
nour your Piety and Prudence; And how
A 3 much

The Epistle Dedicatory.

much I am, my self your Debtor for the Constancy of your Favour, and the many respectful Acknowledgements I have received from you, in an Age, when Love waxeth cold, even to neer Relations, who are extreemly undervalued, or held Contemptible, if Inferior to them.

The designe of this present Work is to signifie my Love and Gratitude by the best return which I can make; Which is by an Address of the ensuing Discourse to your Consideration. Had you all the Accomplishments this Life is capable of, yet whilst in the World, you cannot be past the need of helps, whatever they may be. This I commit to your judgment, promising it a Covering large enough for the Deficiency of the Author; And my self a good Acceptance from him, who was pleased to encourage it in the Pulpit, with a Christian Respect and Attention. Sir, This Sermon is yours by many Engagements, and my Prayers, at the Throne of Grace, cease not, that these Directions may be Yours in the practical and
real

The Epistle Dedicatory.

real Enjoyments of them ; That the Nature, Marks, and Acts, of a Broken and Contrite Heart, may be exemplified in the Conversations of you and yours ; And that the many publique Exhibitions of Grace and Vertue wherewith you have been eminently Honoured, may by the Finger of Gods Spirit be Engraven on the fleshy Tables of your Hearts : That the Lord have made you in some measure happy herein, I am extreamly confirmed, from the Observation of your Zeal for God, his Church, and the Ministers of his Word ; and your Humble, Temperate, and Friendly Deportment towards all : to which I might add, The Blessings enjoyed by your Religious & Beloved Consort, in the Comforts of a Well-Govern'd Family. And now dearest Sir, Because I despair of opportunity suitable to mine own Wishes, and your Merit, I have made bold to close with this slender Advantage, of testifying to the World my deep sense I have of your personal Worth, which with your other Obligations, hath merited abundantly more from me to your

A 4

praise

The Epistle Dedicatory.

praise, than either your Wisdom or Modesty will acknowledge ; or for the nearness of my Relation to you, may be held convenient for me to enlarge. That which was Preach'd with you formerly, and now published for the use of all, may be especially useful to you and yours : And that the Father of Mercies will returne all your Kindness with a Rich recompence of Reward both of Grace here, and Glory hereafter, in the World to come, is the unfained desire of,

Sir,

Your most Affectionate

Kinsman, and Servant

in the Gospel,

Geo. Willington.

*From my Study, the
12th. of Sept. 1670.*



A
P R E S E N T
FOR
JEHOVAH.

PSAL. 51. 17.

*The Sacrifices of God are a broken Spirit ;
a Broken and Contrite Heart, O God,
thou wilt not dispise.*



Such is the necessity of true and unfeigned Repentance, that without it even the most Righteous man upon the face of the Earth, cannot be Saved in the Day of the Lord. *John* the Baptist began his preaching with Repentance ; Saying, *Repent yee, for the Kingdom of Heaven is at hand.* Mat. 3. 2. Our Saviour Christ followed on, Mat. 4. 17. from

Introduction

B

that

that time Jesus began to preach and to say, *Repent, For the Kingdom of Heaven is at hand.* The Apostles followed his Example, *Acts 2. 38.* To those who were pricked in their hearts is Repentance preached; *Repent, and be baptized every one of you, for the Remission of sins:* And ye shall receive the Gift of the Holy Ghost. But *Luke 13. 5.* our Saviour tell those of Galilee, *Except ye Repent, ye shall all likewise perish.*

Obj. *But these were notable Sinners.*

Ans. I, but the Church of *Ephesus, Revel. 2. 5.* which had many good things in her, is commanded to remember from whence she had fallen, and to repent. So the Church of *Sardis, Revel. 3. 3.* *Remember how thou hast received, and heard; and hold fast, and repent.*

Thus you see the necessity of Repentance to all, notwithstanding which, How many be there in our Church seeming-Christians, who contenting themselves with the Knowledge of the bare Name of Repentance, never seek after the Knowledge of the Nature thereof? How many who know the Nature, never practice any part thereof? Are not our fiduciaries such as those of *St. Bernard*, who tells of many wayes whereby men Irreligious were wont to excuse their Sins? *Aut non feci quod dicis, aut feci quod dicis, sed benefeci; aut si malé, non multum malé; aut si multum malé, non mala intentione, ut sentis.* Either I have not done that which thou sayest, or, if I have done it, I did well: But if 'twere evil,

evil, 'twas no great hurt, I pray God I may never do worse; but if it was great hurt, I had no intent to do it, as thou thinkest. Some stoutly deny their sins, and with a Whorish Forehead put God (as it were) to his Proof for their sins. They, *Mal. 1. 6. Wherein have we despised thy Name? Wherein have we polluted thee?* Some with *Jonah*, disobediently stick not to tell God to his Face, *That Hee did well to be angry unto the Death.* Some with *Abemilech* King of *Gerar*, who when he took the Wife of *Abraham*, *Gen. 20. 5.* said, *He did it with an upright Heart.*

Some put it off upon others, as *Adam* upon *Eve*, *Gen. 3. 12, 13.* *Eve* upon the *Serpent*; *Saul* upon the *People.* *1 Sam. 15. 21*

But thus did not our princely Prophet, he took the Shame to himself, Judged himself, Condemned himself; came with an Halter about his * Neck, as a Condemned Malefactor with his * *1 Kings 20. 31, 32.* *Pecavi, & Misereri mei Deus: Informa pauperis, Have mercy upon me O God.*

This Psalm is a perfect Coppy, and exact pattern of true and sound Repentance, Penn'd by our Royal Prophet, when *Nathan* the Prophet came unto him after he had gone in to *Bathsheba*, and had defiled his body in *Uriah's* Bed, and imbrewed his hand in *Uriah's* blood. *2 Sam. 12. 13.*

The title of the Psalm.

From the first Verse to the 18, he prays for himself: From the 18. verse to the end of the Psalm, he prayed for the Church.

In praying for himself, he desired to be washed, and cleansed, and purged. *Vers. 2. Wash me*

thoroughly from my Wickedness: and cleanse me from my sin. Verſ. 7. Purge me with Hyſope, and I ſhall be clean; Waſh me, and I ſhall be whiter than Snow. q.d. Saith Junius; Waſh me more, purge me more, cleanse me more in the Merits of || Chriſt's blood, from the guilt, and from the filth of all my Transgreſſions: Then will I teach Transgreſſors thy wayes, and Sinners ſhall be Converted unto thee. verſ. 13. 9. q.d. O God, if thou wilt ſhew mercy to my poor Soul, I that have had my * Bones broken, || 2 Cor. 1. 4. ſhall be an Inſtrument || to bind up others; and (a) Mal. 3. 16. will tell thy People that fear thy Name, (a) What (b) great things thou haſt done for my poor Soul. (b) Pſal. 66. 16.

Further, it will be an occaſion of God's glory, when he ſhould come to the Lord, and offer the Sacrifices of Praise, not Typical but Real, not Legal but Evangelical Sacrifices: *Cor concuſſum & Contritum; A Broken and Contrite Heart. The Sacrifices of God are a Broken Spirit; a Broken and Contrite Heart, O God, thou wilt not diſpiſe.*

The Text contains two general Propoſitions.

1. Affirmative, *The Sacrifices of God are a broken Spirit.*

2. Negative, *A broken and contrite Heart, O God, thou wilt not deſpiſe.*

In the double Propoſition, you have,

1. The Subject, *Cor concuſſum & contritum, A broken and contrite Heart.*

2. The

2. The Predicate, *Sacrificia Dei: The sacrifices of God.*

In further handling of these words, I shall propose and follow this my wonted Method.

To speak to you,

1. By way of Explication.
2. By way of Confirmation.
3. By way of Application.

1. By way of Explication; *Heart and Spirit*; by the former is not meant that fleshly part which is in our breasts, which we commonly call so, though sometimes the word is so taken in Scripture, *2 Kings 2. 24.* but by both is here meant, that which the Scripture sometimes terms (c) the (c) *Col. 3. 16.* *Inner-man*; sometimes the *Hidden man* (d) of the (d) *1 Pet. Heart*, and that which we ordinarily call the *Soul*, *3. 4.* with all it's Powers and Faculties. By *Spirits* here, is meant the Seat of sorrow; the Spirit* of the **Ephes. 4. 23* mind.

Doct. If any man will offer acceptable Sacrifice to God, let him prepare the Spirit of his mind.

God himself is a Spirit, and they that Worship him, must worship him in *Spirit and in Truth.* *John 4. 24.* He loves Truth in the inward affections. *Psal. 51. v. 6.* *Corpora fecit propter Spiritus; Ideoque etiam spiritualia, non corporea querit;* saith a Learned Prelate. He meant the bodies for the Spirits, *Super. loc.* and therefore seeks he not bodily but Spiritual Worship. Some there are, *Qui sua dant, non Seipsos*: who offer to him not themselves, but *Seipsos.*

that which is theirs; but it is a blind folly to think thou canst please him, when thou wilt not give the service of thy Heart and Spirit unto him, *Prov. 23. vers. 26. Mi fili, da mihi Cor tuum.*

What a broken Heart is.

But lest we should think that every Spirit is acceptable, he adds this Epethet, *Broken and Contrite.*

A broken heart is such a heart that is humbled through a sight and sense of sin; and wounded and prick't with the fear of God's anger, grieving for offending so good and so gracious a God: 1. Bathing his eyes in Tears, and melting his Soul into sorrow, that ever he has offended so good a God that *made* him, displeased so sweet a Saviour that *redeemed* him, griev'd so Holy a Spirit as hath *striven* with him, transgressed so Righteous a Law as was *given* to him, broken so gracious a *Covenant* as was made with him; begging Mercy and Pardon at the Throne of the Almighty's Grace, with as much earnestness and importunity, as the Hunger-bitten Beggar doth a Morsel of bread, or the Malefactor a Psalm of Mercy.

(e) *Mat. 5. 3.*

(f) *Isa. 66. 2.*

(g) *Jona. 2.*

12. 13.

(h) *Isa. 42. 3*

(i) *Mat. 12.*

20.

(k) *Act. 2.*

37.

This is that poor Spirit St. *Mathew* speaks (e) of; this is that Spirit that trembles at God's word, which the Prophet *Isaiah* speaks (f) of; this is that Heart-rent the Prophet *Jonah* speaks (g) of. By the Prophet (h) and the *Evangelist*, (i) it's compared to a bruised Reed; it's also in Scripture called a pricking (k) of the heart; a melting

melting (*l*) of the heart, and such like. (*l*) *Nab* 2.10

All which import the inward, unfeigned, *Psal* 119.28.
heartly sorrow, which is in a penitent Soul for
offending a good and a gracious God.

And he puts the word in the Plural Number,
Sacrificia, the Sacrifices; to shew, that a Heart
bruised and broken, humbled and pricked, in
the sight and sense of sin, is *Instar Omnium*, in-
stead of all; all Sacrifice is nothing without it, all
sum'd up in it. Let men offer what Sacrifices they
will, never so many, never so costly, never so
excellent; yet if this be wanting, 'tis but in
vain, God esteems not of it: One broken Heart
is more worth than a thousand Sacrifices of great
price. A man may offer many Sacrifices, Pray
much, Preach much, Hear much, receive the
Sacrament often, and give all his goods to feed
the Poor; yet if there be not this *broken Heart*,
and contrite Spirit, all's in vain, and to no (*m*)

Note.

purpose: We cannot please God in any thing we
do without *a broken and contrite heart*. (*m*) *Psal* 1:
vers. 11, 12,
13, 14, 15, 16,
17.
The Sacrifices of God. The adding God's
Name to any thing in Scripture, gives it an Em-
minency, a Lustre, a Glory, above all other
things. As, there's mention made of the Wa-
ters (*n*) of God; the Mountain (*o*) of God; (*o*) *Exod* 3.1
the Trees (*p*) of God, &c. And in the New (*p*) *Psal* 104
Testament, the Peace (*q*) of God, &c. And here
in the Text, *The Sacrifices of God*; most rare and
excellent Sacrifices, such as God will not dis-
pise. *A broken and a contrite Heart, O God, thou*
wilt

* Chap. 66.

24.
(*n*) *Psal* 65.

9.
(*o*) *Exod* 3.1

(*p*) *Psal* 104

16.
(*q*) *Phil* 4.7

wilt not despise. The Phrase is low, yet hath a *Meiosis* in it, as 1 *Thes.* 5. 20. *Despise not Prephesyings*, and Heb. 12. 5. *Despise not the Chastening of the Lord:* And so imports the choicest way of acceptation. *A broken and contrite Heart, O God, thou wilt not despise:* thou dost love and like, and art well pleased with a *broken Heart*.

This *broken and contrite Heart* is *Sacrifice TO GOD*; most rare and excellent Sacrifice; as the Mountains of God are high Mountains: and the Cedars of the Lord are tall Cedars: So a *broken Heart*, and a *contrite Spirit*, being the *Sacrifices of God*, are most rare, excellent, and choicest Sacrifices.

From the Words thus considered, this is the point of Instruction.

Doctrine 2. Of all Services and Sacrifices to be presented to God, *A broken and a contrite Heart* is most pleasing, and acceptable.

First, God will graciously look upon such a Heart.

Demonst. 1. To this purpose speaks *Jehovah* by the Evangelical Prophet, *Isa.* 66. 2. *Thus saith the Lord, Heaven is my Throne, and the Earth my Foot-stool: Where is the House that ye build unto me? And where is the place of my rest? For all those things hath my hand made, and all those things have been, saith the Lord: But to this man will I look, even to him that is poor, and of a contrite Spirit, and that trembleth at my Words.* See, how the Lord lifts up himself unto the highest Heavens; *Heaven is my*

my Throne, and the Earth is my Foot-stool. Oh! How shall I come and Appear before so great a God; a God of such terrible Majesty, and mighty Powers! Why? Be not afraid poor Soul, the Lord will cast a look of Love upon thee, not only a look of Pity, but also a look of Complacency. To him will I looke sayes God, even to him that is poor: 1. Vile and base in his own eyes; and 2d. Of a contrite Spirit, and that trembles at my Word. q. d. I have more regard to this poor Trembler at my Word, than I have to the great Temple that was built for my Worship. Gen. 4. 4. God had respect to Abel, and to his Offering. The Sacrifices of God are a broken Spirit; a broken and contrite Heart, O God, thou wilt not despise. That's the first reason of God's acceptance of a broken Heart, because God will graciously look upon such a heart.

2. The Lord so delights in a broken and contrite Heart, that he not only looks on him, but also draws nigh unto him. To this purpose the Psalmist very sweetly, Psal. 34. 16, 17. *The Righteous cry, and the Lord heareth them; and delivereth them out of their Troubles: The Lord is nigh unto them that are of a contrite Heart: and will save such as are of an humble Spirit.* 'Tis a great privilege that we can draw nigh to God, that God does hold out the golden Scepter of his Grace, and allow us to come and touch the top of it: We might have been in Hell long agoe, roaring under an endless Damnation, far enough from God, had not he spared us, Numb. 16. vers. 9.

Demonst. 2.

Psalm 34.
17, 18.

C

said

said *Moses* there to *Korah* and his complices: *Seemeth it a small thing unto you, that the God of Israel had separated you from the Congregation of Israel, to take you near to himself, to do the Service of the Tabernacle?* Seemeth this a small thing unto you? Oh! 'tis a great priviledg that we can draw nigh unto God. It is good for me to draw near to God, saith the Psalmist, with a *Probatum est*, Psal. 73. ult. Now then if this be so great a priviledg for you to draw nigh to God, Oh! What a transcendent, unspeakable priviledg is it for God to draw nigh to you! to delight in your Persons! to delight in your Prayers, to bottle your tears, and to Register your groans! And this he doth to broken and contrite Hearts; the Lord is nigh unto all them that are of a contrite heart; Nigh unto them in all that they call upon him for.

Demonst. 3.

3. *A broken and contrite Heart* is pleasing and acceptable to God, for he will come and dwell in that Soul: Thus saith the Holy and Lofty One that inhabites Eternity, whose Name is Holy: I dwell in the High and Holy place, with him also that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Spirit of the contrite Ones. God has two chief places of residence, viz. The highest Heaven, and the lowest Heart; the one he fills with his glorious, the other with his gracious Presence. He dwells in the High and Holy place; the Cherubins worship him (though with covering their blushing Faces) and Thousand
Thousand

thousands (n) of Angels minister unto him, yet he (n) Dan. 7^o dwells and holds his Residence in a broken and ^{10.} contrite Heart; he will not despise, yea, he delights to dwell there.

Lastly, *A broken and contrite Heart* is pleasing, Demonst 4.
and acceptable to God; for he heals a *broken Heart*. To this purpose sweetly speaks *Jehovah* by his Evangelical Prophet, *Isa. 57. 15.* *For thus saith the High and Lofty One that Inhabiteth Eternity, whose Name is Holy, I dwell in the High and Holy place, with || him also that is of a contrite and humble Spirit, ||* Note this.
*to revive the Spirit of the humble, and to revive the Heart of the contrite Ones. Vers. 18. I have seen his Wayes, and will heal him: I will lead him also, and restore Comfort unto him, and to his * Mourners. He* * Mat. 5. 4.
heals the broken in Heart, and binds up their || Wounds, || Heb. Griefs.
Psal. 147. 3. Indeed, sometimes the Lord hides his Face, and with-draws (n) the Light of his Isa. 53. 5.
Countenance; then David cries, (o) Heal me O 1 Pet. 2 24.
Lord, for my Bones are vexed: My Soul is also sore (n) Isa. 54.
troubled, but thou O Lord, how long? Then Job cries, (o) Psal. 6.
The terrors of God (p) set themselves in Battle array 3. 2,
against me, the Poyson whereof drinks up my Spirits. (p) Job 6 4.
But then the Lord comes in in due season, and he heals the broken in Heart, and giveth Medicine to heal their Sicknes, and bindeth up their Wounds. O happy those Sighs, those Sobs, which sin hath made in thy Soul, when Christ himself shall come to bind them up!

Thus you see that of all services and sacrifices presented to God, a *broken and contrite Heart* is most pleasing and acceptable.

The Reasons are chiefly two :

Reason 1.

First, Because it is a Spiritual sacrifice, therefore an Acceptable Sacrifice. It is not the Sacrifice of a dead Carcass ; 'tis a *living Sacrifice, a broken Heart, and a contrite Spirit*. The heart is the best of Man, and a *broken Heart* is the best of Hearts. *I beseech you Brethren, by the Mercies of God, (saith the Apostle) That yee present your Bodies A LIVING Sacrifice, Holy, acceptable unto God, which is your reasonable service,* Rom. 12. 1. where the Apostle (very pathetically) useth an Obsecration, an Obtestation, a Compellation, an Abjuration, and all, to press this duty home upon their Conversations.

The duty is to present their bodies a [living] Sacrifice, living without the Soul it cannot be, *For the body without the Spirit is dead,* James 2. 26. *Bodily exercise profits little (if it be only bodily)* 1 Tim. 4. 8. *It is the Spirit that quickens, the flesh profits nothing.*

To offer this Spiritual Sacrifice, the Apostle abjures them by the mercies of God ; *I beseech you Brethren by the mercies of God*. The Apostle might have said, there's a consuming fire, there are everlasting burnings : There's a Hell, an endless Damnation, a place of the Damned, and that must be your Eternal estate and condition, the portion of your Cup ; if you present not your bodies *a living Sacrifices to God*. But he doth adjure them, and conjure them by the mercies of God,

God, to perform it: What if Christ were here, and said to thee; *Oh! Sinner, come lay thy Heart in my lap, and I will bind up the Wounds of thy Soul; I will welcome thee, and I will save thee.* Would not this ravish our hearts, to hear a tender Saviour so lovingly inviting us, so graciously promising us? There's nothing can break a Soul more in an Evangelical way, than the sight* and sense of God's mercy in Jesus Christ. As Naturallists observe, *That the warm Blood of a Goat, doth soften an Adamant-Stone; so doth the serious consideration of the warm Blood of Jesus Christ, our scape-goate, soften an Adamant-heart.* But more of this amongst the means and directions* for getting a broken Heart.

* 2 Cor. 7.

^{10.} Zach. 12 10.

Direction
the sixth.

Secondly, Of all Services and Sacrifices presented to God, a broken and contrite Heart is most pleasing and acceptable, because 'tis a Believing Sacrifice. *Faith and Repentance* (like *Hypocrates Twins*) are born and bred together in the sacred Womb of a sanctified Soul, Zach. 12. 10. It was promised concerning Evangelical Converts; *I will pour upon the House of David, and up the Inhabitants of Jerusalem, the Spirit of grace and of supplication; and they shall look on me whom they have pierced, and they shall mourn for him as one mourneth for his only Son, and shall be in bitterness for him, as one is in bitterness for his first-born,* Isa. 42. 1. Christ is called, *Him in whom the Father delights.* God proclaimed him from Heaven, to be *his only beloved Son in whom he is well pleased:* not only pleased [with] him, but also pleased [in] him, with

Mat. 3. ult.

Mat. 17. 5.

all broken-hearted Sinners; they must needs then be the delight of the Lord also. Thus I have done with Confirmation, and [come in the last place] to Application.

Use.

Let us labour to get, and keep; to attain, and maintain such a heart all our dayes.

And here (for Methods sake, and your better Understanding) I shall endeavour to shew you these three things:

1. The particular Acts of a broken and contrite Heart.

2. The most infallible marks and signs of a broken and contrite Heart.

3. The most probable means both to attain, and maintain such a heart all your dayes; *That your end may be blessed.*

1. The Acts of a broken and contrite Heart.

There are eight acts of a broken & contrite Heart.

First, A powerful conviction of the heart and conscience of *our sinful estate, and miserable condition*, caused by the preaching of the Word outwardly, and by the working of the Spirit inwardly, when God sets our sins in order before us, and makes us know our Abominations, *Psal. 50. 21. How many are mine Iniquities, and my sins? make me to know mine Iniquity, and my sins, Job 13. 23.*

2. Act.

Secondly, an inward sorrow of the heart in the sight, and sense of sin; when *the eye doth affect the heart*, *Lam. 3. 51.* when upon the Discoveries of sin, *the heart is prick'd with compunction*, and godly contrition, *Acts 2. 37.* There is not the least sin we have committed, but will fetch a

a tear from our eyes, and a sigh from our hearts, if we weigh and consider it as we ought. It grieves the Holy Spirit of God, it procured the Death of Christ: Let us therefore *look upon him whom we have pierced*, [by our sins] and weep over him, *Zech. 12. 10.*

Thirdly, Humiliation of the inward man, in the sight and sense of sin. *O Lord, I am but dust and * ashes*, said Father Abraham. *I am less (r) than the least of all thy Mercies*, said the Patriarch Jacob. *I am not worthy to be called thy Son*, said (s) the Prodigal. *I am not worthy (t) to stoope down, and unloose his shooes Latchet*, said John the Baptist concerning our blessed Saviour. *Blessed are the Poor in spirit: For theirs is the Kingdom of Heaven*, Mat. 5. 3. Oh! How vile and base doth a broken-hearted sinner (v) seem in his own eyes! To such will God be gracious: *He gives grace to the humble*, 1 Pet. 5. 5.

3. Act.

* Gen. 18. 27

(r) Gen. 32.

10.

(s) Luke 15.

19.

(t) John 1. 27

(v) Job 40.

4. & 42. 6.

Prov. 30. 2.

Luke 1. 48.

Fourthly, An Holy anger and Indignation both against our sins, and against our selves for our sins. A pregnant place to this purpose is that in *Ezek. 6. 9. They that escaped of you, shall remember me among the Nations, whither they shall be carried Captive, because I am broken with their Whorish heart, which hath departed from me, and with their eyes which go a Whoring after their Idols, and they shall (w) loath themselves for the Evils which they have committed in all their Abominations.* And the Apostle speaks of godly sorrow, and of the qualities of it; amongst the rest, he mentions Indignation

4. Act.

(w) Be dis-

pleased with

themselves.

nation

Indignations nation against sin, 2 Cor. 7. 11. *What Indignations?* Such as was in *Ephraim* bemoaning himself, and lamenting his sin; who *smote upon his Thigh*, *scil.* in token of Indignation, and an Holy Anger against his sin, and himself for his sin, Jer. 31. 18, 19.

5. Act. *Fifthly*, An Holy shame of the Soul, when the Soul doth blush upon the inward sight and sense of sin. A pregnant place to this purpose, *Ezra.* 9. 6. where that Holy man in his Confession thus speaks; *O my God, I am ashamed, and blush to lift up my face to thee my God. For our Iniquities are increased over our heads, and our Trespasses are grown up to the very Heavens.* Another pregnant Scripture to this purpose, is Jer. 31. vers. 19. *I have*

Note. * Mark the Phrase. *heard Ephraim bemoaning himself thus; surely* after I was turned, I repented; and after I was instructed, I smote upon my Thigh: I was ashamed, yea, even confounded, because I did bear the Reproach of my Youth. Ezek. 16. 61. Then shalt thou remember thy wayes, and be ashamed.*

6. Act. *Sixthly*, An inward Loathing and Detestation of sin, both in our selves and others.

We read of *Amnon*, that after he had Ravished his Sister *Tamar*, the hatred with which he hated her, was more than the Love wherewith he loved her before, 2 Sam. 13. 15. So doth the broken hearted-sinner hate sin, more than ever he loved it in times past; He hates it with an exceeding bitter hatred. *I hate, and abhor Lying*, Psal. 119. 163. *I hate every false way*, vers. 104. *Yee that love the*

the Lord, see that ye hate the thing which is Evil, Psal. 97.10. Abhor that which is Evil, &c. Rom. 12.9.

Seventhly, A most strict and firm resolution against all manner of sin for time to come. A pregnant Text, Ezra. 10. vers. 2. 3. when the people had repented for taking strange Wives, they resolved, saying, Let us make a Covenant with our God, to put away all the Wives, and such as are born of them. So Hos. 14. 8. Ephraim shall say, What have I to do any more with Idols? What was the saying of Elihu in Job, Is the Language of every man and woman who has a broken and contrite Heart. Job 34. 32. That which I see not, teach thou me: If I have done Iniquity, I will do no more. Ephes. John 8. 11. 4.28. Let him that stole, steal no more.

7. A^d.

Finally, This broken and contrite Heart consists in an unfeigned weeping of the tears of the eyes, caused by the sorrow of the heart for sin. All the Night wash I my Bed, and water my Couch with my teares, Psal. 6. 6. Ezek. 7. 16. It's said of the Remnant whom God will save, They shall mourn like the Doves of the Vallies, every one for his Iniquity. And Peter (when he remembered the words of Christ, and his own denial) went out and wept bitterly, Mat. 26. ult.

8. A^d.

Quest. But how shall I know that I have this broken and contrite Heart?

Ans^w. πειράζετε Δοκιμάζετε : Tentate probate : Examine, prove, the Apostles Counsel, 2 Cor. 13. 5. For if a man think himself to be something when he is nothing, he deceives himself. (As the Church of

Answer.

D

Loadicea

(x) Revel. 3. *Loadicea* (x) who said she was Rich, and increased with Goods, and had need of nothing: When she was wretched, and miserable, and poor, and blind, and naked.) *But let every one prove his own works, &c. Gal. 6. vers. 3. 4.*

17.

I therefore come (in the next place) to lay down the most infallible Marks and Signs of a *broken and contrite Heart*; by the sight of which, you may know whether you have such hearts or no. *Oh that there were in us such Hearts!*

Marks of a
broken
Heart.

A broken and contrite Heart doth repress censoriousness. A truly *broken and contrite Heart* is most sensible of it's own sin, knows most evil by it self, judgeth it's own sin greatest, and it's own state saddest: Hath neither list nor leisure to censure others. The Apostle's Caution and Counsel, *Rom. 14. 13.* runs thus: *Let us not judge one another, but judge this rather, that no man put a stumbling Block, or AN OCCASION to fall in his Brothers way.* What an excellent instance have we in *Joseph*, who is called a Just man for his Labour: He had look'd upon *Mary* formerly as a Godly gracious Woman; and she being now with Child, he knew not what to think of it; but having a purpose to leave her (being formerly contracted to her) that he might not bring Reproach upon himself, and to put her away privately, that the World might not take notice of any such thing, that so he might not bring Reproach upon her, *Mat. 1. 19. Joseph her Husband being a just man, and not willing to make her a public*

lique Example, was minded to put her away privily.
 That was his Care, his Honesty, his Righteousness. But where shall we find the like Righteousness, or Tenderneſs now a dayes, to conceal the Failings, and to ſave the Credit of our Brethren! We are glad if we have any thing to paradigmize them for, and ſay, as they did of *Jeremy*, the Lord's Prophet, (y) Report, and (y) *J. r. 20.*
we will report it "That Godly Emperour *10.*
 "Constantine, was quite of another mind (as I *Pſal. 50.*
 "find him (z) upon Record) who was wont to *verſ. 20, 21.*
 "ſay; If he ſhould find a Christian-Biſhop, or Paſtor, (z) *Omnis*
 "overtaken in any Infamous act, He would pull off his *noſtra fides*
 "Purple Robe to throw upon him to cover him, rather *pendet ab*
 "then that any ſhould come by his means to hear of it, *Historia.*
 "to the ſcandal of Religion. I am ſure this is moſt *Owens E-*
 like to the Example of Chriſt, who caſts his Purple *pigrams.*
 Robe upon us, that our ſins ſhould not be taken *lib. 12. ch. 2.*
 notice of.

2. A broken is a Praying heart. We read, *Luk.*
15. concerning the (a) Prodigal Son, that when (a) *Verſ. 17.*
 once he had an *humbled Heart*, and a contrite Spirit,
 he fell to Prayer preſently, *Verſ. 21.* The Son ſaid
 unto him, Father, I have ſinned againſt Heaven, and (b)
 in thy ſight; and am no more worthy to be called thy (b) *Pſal. 51. 4*
 Son. And Chriſt, *Heb. 5. 7.* In the dayes of his Fleſh
 offered up Prayers and Supplications, with ſtrong cries
 and tears. And *Rom. 8. 26.* We read of ſighs and
 groans, that cannot be uttered or expreſſed. Now,
 Where are thoſe Prayers? Where are thoſe
 Cryes? Where are thoſe Tears? Where are thoſe

Sighs ? Where are those Groans ? Where are those (c) Moans ? Thou hast liv'd a great while in the World, but oh ! When hast thou wept with (d) *Jeremy*, for the sins of the times, and thine own Transgressions ? When hast thou poured out thy Soul to the Lord ? I fear thou art so far from this, that thy heart is hardened ; and if so, the Lord will one day break thy heart with the fury of his wrath, and hot displeasure, that burns to the lowest Hell.

3. Mark. 3. *A broken Heart* is an humble low heart ; Oh very low, it can cast it self in the Dust at the feet of Christ, and think any thing on this side Hell to be rich Mercy. He is (e) poor, and (f) meek in Spirit. You know how *Abraham* (g) treated with God, and pleased him, when he addressed himself to him, with an Acknowledgment of his Vileness : *Behold, Now I have taken upon me to speak to the great God, who am but Dust and Ashes* ; You know Christ lay (h) grovelling on the ground all Night. *I abhor* (i) *myself*, and repent in Dust and Ashes, said Job. If then thou hast a *broken Heart*, thou hast a low heart ; thou art little and low in thine own eyes ; vile and base in thine own sight. *Psal. 34.6. This poor man crieth, and the Lord heareth him.* Give this poor man something before he go away ; he is such a low Spirit, that he is one ready to sink to Hell, were it not for the Mercies of God, the Merits of Jesus Christ, and the sweet Promises of the Gospel. Yea, remember the Woman of *Canaan*, (k) she

she was called Dog, and yet would take no repulse, but cried; saying, *Lord, I do begg one drop of Mercy, one crumb of Comfort : One crumb of the bread of Life, one drop of the water of Life, to satisfie a poor languishing Soul, sweet Jesu, for thy Mercies sake ; some drops of the blood of Christ to soften my hard heart, and to break it throughly.*

4. If thou hast this *broken and contrite Heart*, 4. Signe. that is so acceptable to God, thou dost mourn.

1. For thine own Sin.

2. For the Sins of others.

1. For thine own Sins, *David* did so in this Psalm; he did Penance for his Sin in a * white-Sheet; he mourned daily for his own Sin; *scil.* For the Root of the matter within, and for the Fruit of the matter without; for his Original Corruption, for his actual Transgression; for the Sin of his Nature, and the Sins of his Life. He opens his Soul to the Lord, and leaves this Psalm to the Church upon Record; wherein he confesseth and mourns for his Sins, *Mat. 26. 14. ult.*

* The Robe of Christ's Righteousness.

Vers 7.

Phil. 3. 8. 9.

Revel. 19.

Vers 8. and

2. For the Sins of others; *Rivers of Tears run down mine eyes, (saide broken-hearted David) because men keep not thy Law, Psal. 119. 136. Many walk (saith the Apostle) of whom I told you often, and now tell you even weeping, that they are Enemies to the Cross of Christ, Phil. 3. 18. And Ezek. 9. 4. we read of them that sigh, and mourn, and cry, for the Iniquities and Abominations that were committed in the Land.*

5. Signe.

* 1 Cor. 11.
29.

5. *A broken Heart* is a loving heart ; if thou hast *a broken and contrite Heart*, thou lovest any thing of Christs, any thing that bears his Image, and Superscription. When thou comest to that glorious Gospel-Ordinance of the *Lord's Supper* so as to discern* the Lord's Body ; thou meditatest, Oh, there's the Body and Blood of my Lord and Saviour Jesus Christ ! Oh, here's the Son of God that made up the Breach between God & my Soul ! Oh, Jesus Chrst, here's the Son of God that was incarnate for me, *And paid a price for my Redemption. The Penitant Woman, Luk. 7. 47. She loved much, because her great and grievous sins were forgiven.*

I will sum up the Acts and Signs of a *broken Heart* in these eighth following Particulars, as a famous Divine hath contracted them.

Eight Signs
contracted.

1. He that is truly broken, will be contented with nothing but Mercy from God, in Jesus Christ. *He hath wounded, and he must heal, Hos. 6. 1.*

2. He judgeth sin the greatest evil, and the favour of God the greatest good.

3. He had rather hear of Mercy than of a Kingdome.

4. He hath mean Conceits of himself: And thinks he is not worth the Earth he treads on.

5. Towards others, he is not censorious, as being taken up at home ; but is full of Simpathy and Compassion to those that are under God's hand.

6. He counts them that walks in the Comforts of Gods Spirit, the happiest men in the World. 7. He

7. He trembles at the Word of God, and honours the very Feet of these blessed Instruments that brings Peace unto him.

8. He is more taken up with the inward Exercises of a broken Heart, than with Formality, and yet careful to use all Sanctified means for it's attainment.

And this brings me to the third thing premised, *scil.* to shew the most propable means to get, and keep, to attain, and maintain, such a heart all our dayes.

1. To give diligent attendance to the Word of God, read and preached, 2 Reg. 22. vers. 11. &c. *Means to get a broken Heart.*
Is not my Word a Hammer that breaks the Rock to pieces? Jer. 23. 29. While Lydia was hearing Paul preach, Almighty God opened her heart, Acts 16. 14. So that if we would have broken Hearts, we must wait upon the Preaching of the Gospel, where the Holy Ghost usually falls upon the hearts of men.

2. Make a Catalogue of thy Sins; which thou mayst do either by Memory, or by Book. By Memory thus; *Go aside, set thy Soul before the Lord, as if thou wert presently to be judged of him; call to mind particularly whatsoever thou canst remember by thy self; consider thy Omissions of good, and thy Commissions of evil, in Youth or riper Age, in Heart or Life, in things that concern God or Man, or thine own Soul and Disposition, Thoughts and Affections, Words and Actions.* By Book, thus: *Procure the Labour of some Reverend Divine, that has briefly gather-*
ed

A Present for Jehovah.

ed the sins against each Commandment, and from thence gather out so many sins as thou knowst by thy self, that thou hast been guilty of; lay those sins daily before thy Conscience, and consider how many ways thou hast made thy self guilty.

3. Consider then the justice of God, how he hates all Sin; which thou mayest be assured of, if thou remember how he plagued our first Parents, the Old World, *Sodom and Gomorrah*; How fearfully he neglected the *Gentiles*; Cast off the *Jews*: yea, how he spared not his own Son Jesus Christ, when he became a surety for other mens Sins.

* Memento
novissima:
Memento
quid erit in
novissimo,
Ecclus. 7. 26

4. Force upon thy self the remembrance of thy latter end, and thy appearance before the Tribunal Seat of Christ, to receive according to all thou hast done in the flesh, *Heb. 9. 27. 2 Cor. 5. 10.*

5. Beg an humble heart, a broken and contrite Spirit at the Throne of Grace, and sue out God's promise made to those who by Prayer issue out it's performance, *Ezek. 36. 26.* compared with *Vers. 31. and 37.*

6. Remember the Passion of thy Saviour, the the Poverty, Banishment, Ignominy, Temptation, the Apprehending, Forsaking, Arraigning, Condemning, and cruel Death which he suffered for thy sins. *Look upon him whom thou hast pierced, &c. Zach. 10. 10.*

7. Lastly, Set sometimes a day apart for Fasting and Prayer. A day of Fasting was heretofore called, a day of Afflicting or Humbling the Soul,

Soul, *Levit. 16. 29.* both because it was the main duty of the day, and because the Lord usually did bless his one Ordinance, so as he gave an *humble Heart* to those that sought it of him.

To break the Stone in thy Heart, besides the aforementioned Directions, observe this Spiritual Receipt; which will (under God) cure all thy Souls Maladies.

A Sovereign Cordial against Infection; taken out of the Sacred Herbal of the Holy Scripture.

D*rink a good draught of Josiah's Humility next thy Heart; then take a Dose of Nehemiah's Repentance, soak'd or steep'd in the Vessel of a Broken and Contrite Heart, well seasoned with Truth and Sincerity at the bottom; then let all these Boyl together in a good quantity of David's Tears; and when thou hast done this, then spread a Plaister of God's Grace, and bind it fast to thy Soul, with the Swadling bands of Love and pious Consideration, and cast away all thy old infectious garments of Sin, and Iniquity, and put on the Garments of Praise and Thanksgiving. Then take a good quantity of Joshuah's Resolution, as thou canst well bear, and so walk up and down in these Wholsome and pleasant Fields called Newness of Life; and so follow thy Calling in the Fear of God.*

E

All

A Present for Jehovah.

All which being carefully done, and truly observed; will undoubtedly preserve thee from the stink and danger of all places whatsoever.

*And so I commend you to God, and to the Word
of his Grace, which is able to build you
up, and to give you an Inheritance
amongst them that are San-
ctified in Jesus Christ.
Amen.*

Μὴν Θεῷ Δόξα:

Laus Deo.

An

A N
APPENDIX
FOR THE
CHRISTIANS
CONVERSATION.

Whosoever will live Well, and Blessedly, let him follow this Rule, by which he shall obtain to that which he desireth.

<p>Let your</p> <p>Thoughts</p> <p>Words</p> <p>Works</p> <p>Sleep</p> <p>Diet</p> <p>Apparel</p> <p>Recreations</p> <p>Prayers</p> <p>Will</p> <p>Manners</p> <p>Memory</p>	<p>be</p>	<p>Divine, Aweful, Godly.</p> <p>Few, Honest, True.</p> <p>Holy, Profitable, Charitable.</p> <p>Moderate, Quiet, Seasonable.</p> <p>Temperate, Convenient, Frugal.</p> <p>Sober, Neate, Comely.</p> <p>Lawful, Brief, Seldom.</p> <p>Short, Devout, Often.</p> <p>Constant, Obedient, Ready.</p> <p>Grave, Courteous, Chearful.</p> <p>Of Death, Punishment, Glory.</p>
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Ecclus. 7.26. Whatsoever thou takest in hand, Remember the End, and thou shalt never do amiss.

F I N I S.